

UNITY

Freedom, Fellowship and Character in Religion

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Editorial

It is enough,

Enough just to be good!

To lift our hearts where they are under-
stood;

To let the thirst for worldly power and
place

Go unappeased; to smile back in God's
face

With the glad lips our mothers used to
kiss.

Ah! though we miss

All else but this,

To be good is enough!

—JAMES WHITCOMB RILEY,

In "Green Fields and Running Brooks."

TO BE a liberal minister takes brains. Many ministers cling to traditional religion because it gives them a ready-made gospel to retail, and so saves them from forging their

message from the experiences of God vouchsafed them in their own every-day life.

THE World's Congress on Suffrage, which called out so much interest and enthusiasm last week, seems to have reached its culmination Friday. Mrs. Julia Ward Howe was unable to be present, but despite this disappointment the attendance was large and the meeting was declared a great success. The speakers were Mr. Henry B. Blackwell, Rev. Ida C. Hultin, and Miss Susan B. Anthony, and from all accounts the President of the Woman's Western Unitarian Conference made a distinct impression. Her fellow-speakers, the reporters, and the throng of listeners united in the enthusiastic expression of great satisfaction with her eloquent address on "Woman Suffrage a Means to an End."

ALAS for the slow progress of religious and race toleration! From what is published of a private letter to the editor of *Hapigah*, of New York City, it appears that the Persian Jews are suffering intolerable cruelties, especially in Hamadan, despite the alleged intention of the Shah to give equal protection to all his subjects. It is said that his Mohammedan officers prevent the carrying of his wishes into effect; and that if a Jew leaves his house he is in danger of being beaten to death by the mob. No consideration seems shown for the age, sex, or condition of the unfortunate victims. From the letter referred to, the *Reform Advocate* quotes the despairing sentence: "There is none to have compassion or give consolation, and we are sick of our lives."

WE print in this issue, in addition to the completed program of the Unitarian Congress, the preliminary announcements of the Free Religious Association and the World's Congress of Evolutionists. Both of these

programs will interest our readers much and are directly related to the message and the mission of UNITY. The logical consistency and ideal inclusiveness of the Free Religious Association, and the continuous search, the spirit of quest, in connection with the solid grasp of the law of unity given by a close study of the facts of the universe, which characterizes the Evolutionist, — place both these bodies in the front line of religious leaders. However inefficient the one may be in a practical way, and far removed the other may be from existing ecclesiasticism, they both occupy prophetic ground. No words will be uttered in the great parliament more in consonance with the permanent message and religious interest of the great occasion than the words spoken from these platforms. Let our readers look out for both, and as many as possible prepare to attend, that they may listen and heed.

THE *Free Church Record*, with a persistency that apparently will not be corrected, continues to classify UNITY among "Unitarian publications." In its last issue it speaks of it as "the organ of progressive Unitarianism." UNITY is not and never has been connected in any organic way whatsoever with any denomination. It has now and always had upon its staff representatives of progressive thought who work with various denominations: Judaism, Ethical Culture, Universalism, and Episcopalianism have been thus represented, as well as Unitarianism. It has haply found itself for the most part with but not of the "Unitarian movement." With Channing we promptly take the Unitarian name when it is spoken ill of. With James Martineau we proudly confess our interest in and essential agreement with the development of Unitarian thought. In so far as Unitarian organizations are true to the prophetic spirit and prophetic methods of their real leaders,

the major prophets, Channing, Parker, Emerson and Martineau, we are with them. But UNITY never forgets that Unitarian organizations deliberately cast two of these leaders out, and, as it seems to us, have often been disloyal both to the spirit and the methods of the others. UNITY keep company with Unitarianism so long as it goes our way, as it does with Reform Judaism, Universalism, Ethical Culture and Free Religion. But it also holds itself ready to part company with any of these when to us they seem to fail to go in the way of that broader thing: the open church of character, the Liberal Church of America, the democratic religion of study and helpfulness, which now has representatives in all forms of religious faiths, Christian and non-Christian,—representatives who, as we hope, are slowly coming into conscious recognition of each other, and some day may clasp hands in efficient organization. Several years ago Dr. Thomas said at a meeting of the Illinois Unitarian Conference, "My hand is stretched to take the hand of any one who will accept it." That is UNITY's position, and we allow no one, with our consent, to pin labels upon us that would seem to limit or narrow that position.

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A YOUNG girl has asked the senior editor for a list of ten pictures found in the World's Fair Art Gallery most worthy of study. Disclaiming any superlatives, omitting the qualifying and descriptive part of the reply, the following were named as worthy of study, and are printed here for the purpose of provoking criticism, which is equivalent to awakening interest and opening eyes. Who will send us a better list? Such a list, were it possible to make it, of course would not be selected by the excellence of execution and technique alone. Here is a list which seems at least partly selected by popular vote. We purposely omit the masterpieces and the masters whose fame will draw the student's attention, such as are found in the rich British and the American loan collections. We also omit all landscape and water pieces, however attractive and helpful. We seek the pictures that are proving their power to appeal to the uninitiated human heart, sermon-preaching canvases, truth-revealing paintings. In so far as these or any other pictures deserve this judgment they are not

wanting in artistic qualities. Certainly to *know* such pictures as these in such a way that they become permanent possessions is itself an endowment, a soul culture.

1. Alone in the World—Joseph Israels, Holland, No. 74, Room 27.
2. Breaking Home Ties—Thomas Hovenden, United States, No. 581, Room 9.
3. After the Storm—S. T. Popier, Society of Polish Artists, No. 89, Room 62.
4. Mater Dolorosa—Rudolph Bacher, Austria, No. 19, Room 59.
5. "God bless you!"—F. v. Defregger, Austria, No. 32, Room 35.
6. A Heart-Rending Return—A. Dieffenbacher, Germany, No. 192, Room 34.
7. The Race for Wealth (a series of five pictures)—W. P. Frith, Great Britain, No. 173-7, Room 12.
8. Requiescat—Briton Revere, Great Britain, No. 411, Room 48.
9. The Foreclosure of the Mortgage—G. A. Reid, Canada, No. 90, Room 10.
10. The Good Brother—E. v. Blaas, Austria, No. 22, Room 59.

FREE CHURCHES NOT UNITARIAN

Our friend, the *Christian Register*, comes up with its customary smile over the suggestion of the Free church of Tacoma that the American Unitarian Association should print in its next Annual a list of churches not Unitarian, but which, on account of their free and independent spirit, hold so much in common with the Unitarians that such a list would be both a convenience and a more truthful exhibit of the Liberal forces that are making for the religion of character and of reason.

This suggestion the *Register* calls a "somewhat refreshing proposition," and it thinks that "the plain implication of such a distinction would be that all churches included in the first list were not free but were still subjected to some kind of slavery." This question—no more than others that have disturbed Unitarian legislators—cannot be disposed of with a sneer or with a joke. It is getting harder and harder to persuade anybody that the word "Unitarian" can be made synonymous with all the liberal organized forces in religion, that might and should, and to a certain extent do, work together; or that the word "Unitarian" is co-extensive with the fellowship which the Unitarian himself, nursed in the spirit of Channing, fired by the warmth of Parker, and lured by the high

dreams of Emerson, must ever seek. We do not call it slavery, but the word "Unitarian" as used in the A. U. A. Year Book does *bind*, in a certain sense, the churches named in its list to the traditions, be they glorious or otherwise, to the activities, be they noble or otherwise, represented by the Unitarian organizations of America. Our neighbor, on this as on other occasions, seems to ignore the fact that among these traditions are the records and proceedings of Unitarian organizations, not churches,—the A. U. A., the N. U. C., and other conferences,—as well as the individual churches.

Another fact is equally obvious, that there are now men and churches that find themselves in closest sympathy and practical fellowship with much, aye, most, of Unitarian men and organizations, but, from historical or logical reasons, find themselves outside the Unitarian traditions, particularly those of the national organizations named. These men and societies are outside from various reasons. Some because of excluding words and phrases in the constitution of these national and other organizations; some because as a matter of fact too many Unitarian churches, in contradiction of their claim and name, are churches of the *classes* rather than of the *masses*, churches blighted with a pretension of culture that carries them from the simplicity that ministers to average human needs; a stuffiness of wealth that carries their privileges beyond the reach of struggling men and women. These "Free churches," these "Independent churches," these "People's churches" do exist under various names. Whether the A. U. A. recognizes them as essential co-workers or not is a matter of little import. Perhaps the time may come when the question will be whether these liberal churches will include as one group of their constituency the technically called and formally organized Unitarian churches and conferences. In Illinois alone there are at least seven such "Independent Societies" which are not Unitarian in name or tradition, but which are in spirit and method, to say the least, as free, as devout and as liberal as the same number of Unitarian societies found anywhere. It matters not where their names are published, or whether published at all, the hopeful thing is that there is in our midst a

groping for a fellowship that will not be rimmed even by the gilt-edged ribbon of Unitarianism; that there is a rising body of consecrated men and women who are trying to formulate a seven-day church of applied religion, that will include pagan and Christian, believer and doubter, if they are out ready to work for Truth, Righteousness and Love in the world. Towards this movement we think the Unitarians have made a magnificent contribution. The existence of such a movement is a high tribute to Unitarian work and workers. The question now remains whether Unitarians will be equal to their opportunities. Are they to rejoice in what they have helped bring about, or will they continue to hold back and hold off, refuse to acknowledge the mistakes of the past, and undertake to ignore, instead of removing or correcting, their limiting traditions? Is Unitarianism going to strangle the spirit with the letter and cling to the name to the sacrifice of the thing?

Be this as it may, that Church of the Spirit, the Open Church, not founded on anti-trinitarian theology, nor upon the confession of the Christian name, but upon human needs and the inspirations of human excellence and human wisdom wherever found, is coming. It is here. And the sooner Unitarians and others recognize this fact the better for them. All hail, the Church of the Spirit! the religion of the human heart, that consecrates art, science, literature, dogma and ritual to the sanctifying of human lives and the breaking down of the arbitrary and traditional barriers that divide those who ought to be united and keep apart those who ought to walk together! Let the religion of Love be organized, the piety of Abou Ben Adhem be recognized, utilized and emphasized. This is the *Unity*-arianism that is conquering and will triumph.

CRITICISM.

Mr. Charles Dudley Warner, in his address before the literary congress, did us all the service of pointing out the need in America of criticism according to Matthew Arnold's definition, "a disinterested endeavor to learn and propagate the best that is known and thought in the world." If he sends us all back to Mr. Arnold's famous essay on "The Function of Criticism at the Present Time" he will do us a still greater

service, and set us to thinking, perhaps, that "the present time" is as applicable in America in 1893 as it was in England thirty years ago; that we still need "to establish a current of fresh and true ideas"; that "by the very nature of things, as [America] is not all the world, much of the best that is known and thought in the world cannot be of [American] growth, must be foreign;" and that "the [American] critic of literature, therefore, must dwell much on foreign thought."

The hindrance to our knowledge of foreign literature and thought is of course the foreign language in which they address us; in music we can all follow the best that is known and thought in the world; no translation is required, either, to help us appreciate Israel's "Alone in the World," or Millet's "Man with the Hoe." All arts except the literary art speak a universal language. It is, then, an essential accomplishment for a critic "to possess one great literature besides his own."

How grateful we should be, then, if a man like Mr. Kristofer Janson, who possesses not only our literature but that of a country where great creative genius is now at work, and who has himself both critical and creative talent,—if Mr. Janson and other cultivated foreign-born Americans (may we not call them so?) would devote themselves to the work of criticism in this high sense!

Mr. Janson has recently, in an article on the Unitarian missions to foreigners in this country, outlined the difference in temperament between us and his countrymen: "The extreme mutual flattery in this conversation, the lack of what the Germans call 'Gemuethlichkeit' in their society life, the letter-worship and form-worship, the ridiculous prudishness in their literary taste and criticisms"—are among the American traits he criticises. Here is an example of just what I was saying; Mr. Janson's criticism of us for lack of *gemuethlichkeit* will do us little good because we do not know what *gemuethlichkeit* is.

Criticism which introduces us to new names and achievements, which points out to us that which it will be best worth our while to seek out and make our own amid the countless effusions of modern literature, which translates for us rare and beautiful pages (like those of Maurice de Guérin,

which Mr. Arnold sets in such exquisite English that one doubts whether the French original can be the equal of the translation),—this is the criticism which we need. It is one of the functions of the minister, as well as of the editor. It was in fulfilling this function that *UNITY* introduced us to Lewis Morris a few weeks ago. It was still more serviceable, because the subject is further removed from common notice, when the *Nation*, a few weeks ago, gave us a long sympathetic account of a Frenchwoman, La Comtesse de Chambrun, and her writings,—an account of a gifted, devoted life—of "beautiful and stainless domestic relations, surrounded by simple and refined social pleasures"—"in the highest social circles of France, and amid vast wealth."

Such a critic helps to save us from the prejudice against the French as a corrupt and morbid nation, which is apt to form itself in us on reading the Marquise de San Carlos on "French Girlhood," in the *North American Review*, or the judgment of a competent reader on Zola: "One breathes a sigh of relief at the thought that 'Le Docteur Pascal' is the last of that series of repellant books in which passages of marvelous beauty and strokes of undoubted genius serve but to deepen disgust and to intensify regret" F. G. B.

Men and Things

OLIVE SCHREINER is, we believe, now visiting in London. She has come from South Africa with another manuscript. Her reception is very different from that of a few years ago, when George Meredith in his capacity of reader for a big publishing house asked by letter that "Mr. Ralph Iron should call upon him." Miss Schreiner is the daughter of a German missionary, is the ninth of a family of twelve children, was grown up before she ever saw a town.

J. H. WILLIAMS & CO., of Brooklyn, N. Y., whose business is drop forging, have done an admirable thing for their employes, which will doubtless redound to their own advantage in gaining the confidence of their workmen and keeping the best kind of men in their employment. They have, at considerable expense, set up shower baths, with hot and cold water, and other bathing facilities, both for the men themselves and for their working clothes; putting in convenient lockers in which the men may leave the clothes which they wear to and from the works. The men work where the temperature is very high, and of course they are drenched in perspiration. They may now have a refreshing bath at noon and at night, and have their working clothes clean and dry ready for them every morning.

Contributed and Selected

THE TWO LIGHTS.

The darkness rises to the star-lit height,
 O'er town and plain and clustered olive trees.
 All sounds of labor cease, the sighing breeze
 Alone disturbs the dewy hush of night.
 'Twixt star and dew shine forth two lights of earth,
 From height and plain they each a story tell:
 One of the hermit in his lonely cell,
 Watching the stars' decrease, the morning's birth.
 It speaks of souls that countless ages through
 Have watched and prayed alone upon the height,
 Keeping, through all the darkness of the night,
 Undimmed, a lofty faith, a vision true.
 The other, shining from a window low,
 To every wandering, homeless creature speaks
 Of kindly help and care, a love that seeks
 To bring divinest aid to human woe.
 It tells the story of a gospel near,
 Whose spirit is to know a neighbor's need,
 To pray in loving, worship in a deed,
 The hungry feed, the sorrowful to cheer.
 The light that burns afar upon the height
 Seems cold and distant to the toiling crowd,
 And often must the mists of earth enshroud
 The beacon ray of mercy from men's sight.
 But ever as the world moves to the morn,
 The two shall blend and perfect truth reveal:
 The star-fed faith, the heavenly ideal,
 And the pure beam from gentle service born.

ALICE GORDON.

REWARDS AND PUNISHMENTS.

ABSTRACT OF A SERMON BY REV. VICTOR EMANUEL SOUTHWORTH, MINISTER OF THE FIRST UNITARIAN CHURCH, OF WARE, N. H.

The doctrine of rewards and punishments, as it is commonly taught, amounts to this: Life is a probation. Here and now the soul is given an opportunity to be saved from the lost condition into which the race has fallen because of the disobedience of our first parents. Life is short. Death is certain. After death comes

the judgment. By our acceptance or rejection of certain clearly defined conditions of salvation our final and unalterable destiny will be determined. Our opportunity for repentance and conversion ends with the grave. Then, once for all, we are rewarded, or once for all condemned to punishment. In brief, this is what is popularly understood as the doctrine of rewards and punishments. As can be readily seen, it lies at the very core of the evangelical scheme of salvation. In one way or another it is being constantly urged upon the attention of the people. Its fascination for the average mind is largely due to the great element of truth there is in it.

It is true that in a sense we are rewarded when we do what is right, and punished when we do what is wrong. This is in accordance with the great law of cause and effect. Only it is unreasonable to suppose that the reward for right-doing and the punishment for wrong-doing are in any way postponed to the life after death, when, as a matter of fact, our experience is that we cannot do a good deed without at once feeling rewarded, and we cannot do an evil deed without at once feeling condemned. In spite of all its truth, I am painfully convinced that there is no other doctrine taught in the sacred name of religion that is so easily or so often perverted to low and immoral purposes. The soul is challenged to choose, not between the right and the wrong, but between the reward and the punishment. The appeal—not always, I admit, but usually—is directed to the basest elements of our nature rather than to our noblest impulses. We are urged (I have been, you have been) to accept certain conditions of salvation, not because of the rightness or reasonableness of the conditions themselves, but for the sake of personal gain, or from fear of personal loss. And this is why I say the doctrine of rewards and punishments, as it is commonly presented, is essentially immoral and wicked, because it appeals to our lowest instincts, to our cupidity and cowardice; and not to our highest impulses, to our love of truth and our sense of right.

To me it seems as if the moral integrity of humanity calls for a direct and unqualified condemnation of this pernicious doctrine. In this sense—that the direct outcome of our conduct will be good or ill exactly in proportion as our action is right or wrong—do I hold to the doctrine of rewards and punishments. I recognize that justice and right is the one law engraven on the very heart of things,—a law that vindicates itself here and now in the facts of our own experience. In the moral world every soul has what it deserves and is fitted for, no more and no less. Every deed carries with it direct and unavoidable results. It is not a question of suffering or enjoyment, but of being.

The gain or the loss is not some fresh pleasure or some grievous pain. It is the gain or loss of moral nerve and energy. *It is not what I get, but what I become, that forms the real reward or punishment.* There is no such thing, therefore, as evading or being saved from the direct consequences of my action. As the Buddhists have it, "All we are is the result of what we have done." Or, as one of the old Greek sages put it, "We are our own children." That is, what we are is determined not by what Adam did or by what Jesus did, but by what we do. "We are our own children," because what we are is the result of our own actions. We are our own saviors or our own destroyers. What we are in our own moral selfhood, what we have made out of ourselves by our deliberate choice of good or of evil, this alone is our salvation or our condemnation, our reward or our punishment.

Yes, indeed, there is a large element of truth in this doctrine of moral compensations. Only this is my point—we are not rewarded or punished by another, but by ourselves. The only real reward is the increase and preservation of a noble character. The awful punishment is not so much a matter of suffering or pain as it is the moral degeneration and loss which inevitably result from wrong behavior. When the eye looks in upon the soul it sees the beauty or the deformity its own thought and deed have created. We make or mar our character. As St. Bernard said, "Nothing can work me damage but myself."

Man hath no faults except past deeds, No hell but what he makes.

The great Moral Reformer of Galilee, affirmed that "the kingdom of heaven is within you;" so, too, is the kingdom of hell. Heaven or hell, our punishment is just this,—

All that total of a soul Which is the things it did, the thoughts it had.

Alone, each for himself, must we reckon with

The fixed arithmetic of the universe, Which meteth good for good, ill for ill, Measure for measure unto deeds, words, thoughts.

Making one future grow from all the past.

This is right. What more can we ask? It says in the language of Dr. Lyman Abbott: "Righteousness is better than any reward it brings. Sin is worse than any punishment it entails." Worse than hell, worse than a thousand hells, is hellishness—the loss of purity, the decay of moral power, the debasement of character. This is the sure penalty of a wasted life, not that we have been shut out of heaven, but that we have shut ourselves out by unfitting ourselves for its enjoyments.

This is the view of life I would teach you, my friends, to take. I would teach you to build your life on honor. Do not try to do right for pay. Do not shun evil simply because you dread the punishment. I

cannot see how you can retain the integrity of your character and stop for an instant to speculate upon the rewards or punishments when the question of right and truth is at stake. To be saved through the merits or grace of another, to win heaven by proxy would be, as Dr. Momerie suggests, equivalent to being morally lost. Heaven, or a thousand heavens, would be far too costly if in order to secure them one must sacrifice in an infinitesimal degree the integrity of one's own nature.

INDIAN WOMEN.

[The following from an article in the *New World* will awaken a new interest in the man whose voice will be heard next month in Chicago. Upon Mozoomdar's shoulders more than any other one man has the mantle of Keshub Chunder Sen fallen. These kinsmen are the best known representatives of the new movement that brings Brahminism up to the level of nineteenth century religion. Devout theism, rational religion, universal sympathies find in this movement an expression.—Ed.]

Every one expresses impatience at the condition of the Indian woman. She has been the victim of a civilization, or semi-civilization, controlled by foreign conquerors who had little respect for ancient Hindu usages. For the seclusion and repression of women have never been principles of the national religion. Even now, where Mohammedan rule is not enforced in cruel severity, Hindu women are comparatively free; the whole region known as Maharashtra is evidence. The Brahmin housewife of Poona tramps about the thoroughfares in heavy anklets and substantial red slippers; in the domestic arrangements and the affairs of the neighborhood she exercises a will-force imperious and aggressive. Dozens of texts are often quoted from Manu declaring that where woman is honored the Devatas are propitiated and love to dwell. Despite, however, all that has been said for and against the condition of the Indian woman, the fact remains that she deserves more attention, more service, more elevation than we have given her. The Brahmo Samaj has girded itself to deal with this fact. During the last thirty years, various agencies have been started for female education. Societies, both religious and literary, have been established, schools founded, lectures given, journals and books published, and training households opened for the benefit of women. We have, I think, more than a dozen lady graduates in and about the Brahmo Samaj, and all of them passed by hard, honest work. But there is a feeling in our heart of hearts that this is by no means the right method for the education of woman. A system that cannot adapt itself to sexes and circumstances is a slavery; a freedom that cannot realize itself in an intelligible system is a delusion. We have not been able yet to reconcile these two extremes, and I should like very much to know how other communities have done.

I pray and trust that, amidst all this clamor about "female emancipation," we may not forget that the re-

form of the Hindu home is the real object we have in view. The home and the congregation are the lesser and larger dimensions of the same divine relationship. The church cannot be purified while the home remains impure and unhappy. We are a very indigent people; for long, long years there is no prospect of wealth, even of comfort. What other influence or culture can help us save that which consecrates poverty into blessedness and sheds the consolation of love and trust in God?

The Brahmo Samaj is slowly building up a new society around itself. The loosening of the old caste system has now been effected to some extent among some classes quite as much by the influence of European education as by reforms similar to our own. Whatever we may have to say for or against an indiscriminate fusion, every one is agreed that the different castes and orders should come closer and form a brotherhood. In some parts of the country the rigid rules about food and association have relaxed, and members of the Brahmo Samaj—wherever they go, and whoever comes to them—give and receive a brotherly welcome of the warmest kind. Even Europeans and Mohammedans have penetrated a part of the crust of the old society. About a dozen cases of Hindus marrying English wives have been known in Bengal. The law of survival applies to the formation of a new society. It is a curious fact that the leading men of the Brahmo Samaj in every section, almost without exception so far, come from the three highest castes, though our rank and file include men of all castes, even some Mohammedans. It should be our principle to proceed in this matter as slowly and carefully as possible, leaving Time, the arch architect, to build, shape, and modify the materials according to the intelligence and needs of the people. It is of the utmost importance that we ourselves should not get contracted into a caste, but keep our sympathies and courses open for all future contingencies.

—Protap Chunder Mozoomdar.

SHALL WOMEN BE SOUGHT FOR THE MINISTRY?

With the memory of the noble women and their fine enthusiasms at the Woman's Congress in Chicago and in other succeeding congresses, and with the consciousness that it is invariably the welfare of the race which absorbs them, I cannot avoid the reflection that the ministry is the field waiting for women.

And following my reflections comes the wish that more of our bright young women leaving college and planning their life work would enter this field. The liberal churches, if they do not offer inducements, present few obstacles to the entrance of women.

Those who are already in the profession have so proved their fitness

for their work that they have in a great measure removed the prejudice which a few years ago stood, sword in hand, intimidating and threatening the women who ventured to enter this path.

It is true there is still a lingering notion in some minds that a woman, however gifted, should devote herself exclusively to soothing the sorrows of one man, instead of comforting the hearts and inspiring the souls of a community; but this notion is fast fading, and, as all women do not find the man wishing their devotion, and as those who find him often find he is magnanimous enough to wish his wife to use her gifts in helping others, it follows that the way is much easier and pleasanter than formerly.

There is much of the pastoral work so peculiarly suited to women that it is often said success in a parish depends as much on the minister's wife and her ministrations as on his eloquence and religious fervor.

There are parishes waiting for leaders, some of them not able to pay large salaries, yet offering such opportunities for good work that many a woman would gladly accept the charge if encouraged to do so.

Considering the fitness of women for this work, and the need of workers, would it not be well if the Unitarian organization offered the same inducements and assistance to young women that it does to young men to prepare themselves for the ministry?

Of the hundreds of young women graduated from our colleges every year, some would gladly enter this not overcrowded profession if encouragement were extended.

MRS. HELEN P. JENKINS.

Detroit, Mich.

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Church-Door Pulpit

ALL OF EDEN NOT LOST.*

BY REV. M. W. CHUNN, PH. D.

When Prince Buddha was growing to manhood, so runs the old Hindoo legend, his father, King Suddhodana, built three beautiful palaces the like of which this world had never before seen. These palaces rivaled in splendor the abode of the immortal gods. Magnificent gardens adorned with every shrub and flower which are a delight to mortal eyes; enchanting lakes in whose waters sported graceful swans, and upon whose bosom the lotus bloomed, trees that furnished a cooling shade and filled the air with delicious fragrance added to the beauty of King Suddhodana's stately palaces. The most beautiful women in all the land were chosen to grace these costly palaces. Ramparts were extended all around the palaces to keep out the aged, the diseased and the beggar class of mankind. There must nothing ever enter the bounds of this earthly paradise to remind anyone of old age and disease and death. In this charming spot Prince Buddha was to dwell. Parental affection was not the only motive that led King Suddhodana to make ready for his son this earthly paradise. It had been foretold by infallible soothsayers that if the prince should ever see the four presaging tokens, an *old man*, a *diseased man*, a *corpse* and a *beggar*, he would become a Buddha, and would devote his life to religious work. If he could be prevented from beholding these four presaging tokens he would become the king of all earthly kings. The father cherished the fond hope that his son would realize this last ideal, and so he would spare no pains to prevent the prince from beholding the four presaging tokens. The king had prepared a paradise even more magnificent than the one in which the young prince dwelt. A soothsayer had foretold that if the prince should ever behold this new abode of bliss he would be content to remain forever there, and not wander forth into the sick and suffering world where he would meet the four presaging tokens. The king's task was to convey his son to this new paradise without letting him behold on the way one of the four presaging tokens. On the appointed day the prince in his chariot leaves the palace by the eastern gate to drive to the "Garden of Happiness," for so the new abode was named. Soldiers had been sent out to scour the country near and far so as to keep an aged man, or a diseased person, or a corpse, or a beggar from crossing the pathway of the prince. But as the prince's chariot proceeds, and the people shout their joy, and scatter flowers in the way, suddenly there appears close to the chariot an old

man with streaming white hair, with wasted form, and with stooping shoulders; he hobbles slowly along leaning upon his staff. The prince is moved with pity at this unusual sight. He had never before looked upon any one except the young and strong and fair. His charioteer explains to him that this is old age which he now for the first time beholds, and that this condition must be the final lot of all the young and strong and fair. The prince declares he will have nothing more to do with the pleasures of life. He commands the charioteer to turn round and drive him back to the palace from which he had set out.

King Suddhodana, although chagrined by the failure of the prince to visit the garden of happiness, does not lose courage. He makes three more attempts to have the prince reach the garden of happiness without beholding any other of the presaging tokens. He takes every precaution that human skill and power can devise. But his labors are in vain. The second time the prince sets out in his chariot through the southern gate of the palace to reach the desired garden. But this time a man whose body is emaciated with disease and suffering stands close by the chariot of the prince, and the prince, once more moved with compassion, and bemoaning the sorrows of human life, commands the charioteer to take him back to the palace. When the third attempt is made to reach the garden of happiness, a corpse followed by mourners tearing their hair and beating their breasts is carried across the road that the prince's chariot traverses. The prince for the first time is brought into contact with death. Again he bids his charioteer turn round and take him back to the palace. A fourth attempt was made to reach the garden of happiness, but this time, the last of the four presaging tokens, a holy beggar, carrying his alms-bowl in his hand, is presented to the eyes of the prince. The prince once more gives the command to turn back.

Through the eastern, the southern, the western, and the northern gates of the palace the prince had passed in his chariot, but each time one of the presaging tokens had crossed his pathway, and the garden of happiness had not been reached. King Suddhodana was in despair, for his son had seen the four presaging tokens, and he would never become a king of earthly kings—the pride of his father's heart. The prince turned his back upon earthly honors. He left his kingdom, his wealth, his friends, in order to devote himself to the task of lightening the sorrows of mankind. Louder and more urgent than the voice of his friends sounded in his ears these words:

"Mighty prop of humanity
March in the pathway of the Rishis of old,
Go forth from this city!
Upon this desolate earth, . . .
Thou, whose life is pure, save flesh from its
miseries!"

In the presence of reviling be patient, O conqueror of self!
Lord of those who possess two feet, go forth
on thy mission!
Conquer the evil one and his army."

This beautiful Hindoo legend of Buddha teaches the truth which we must all learn sooner or later, that old age, disease, and death are three evils that mankind cannot escape. Sir Edwin Arnold in his grand poem, the "Light of Asia," makes Buddha voice the general sentiment of humanity in these lines:

"Oh! suffering world;
Oh! known and unknown of my common flesh,
Caught in this common net of death and woe,
And life which binds to both! I see, I feel
The vastness of the agony of earth,
The vainness of its joys, the mockery
Of all its best, the anguish of its worst:
Since pleasures end in pain, and youth in age,
And love in loss, and life in hateful death,
And death in unknown lives, which will but
yoke
Men to their wheel again to whirl the round
Of false delights and woes that are not false.
Me, too, this lure hath cheated, so it seemed
Lovely to live, and life a sunlit stream
Forever flowing in a changeless peace;
Whereas the foolish ripple of the flood
Dances so lightly down by bloom and lawn
Only to pour its crystal quicklier
Into the foul salt sea. The veil is rent
Which blinded me! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
For them, and me, and all, there must be help!
Perchance the gods have need of help them-
selves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save! How can it be that
Brahm
Would make a world and keep it miserable,
Since, if, all powerful, he leaves it so,
He is not good, and if not powerful
He is not God! Channa! lead home again!
It is enough! mine eyes have seen enough!"

Some of the most earnest religious teachers of the world have been men whose philosophy was strongly tinged with pessimism. Buddha belonged to the class of pessimists. The same is true of Jesus of Nazareth. In a passage ascribed to Publius Lentulus, which has come down to us from the fourth century, it is said regarding Jesus: "He has never been seen to laugh, but oftentimes to weep." Life was full of seriousness for such men as Buddha and Jesus. They looked upon men and women as sheep distressed and scattered for lack of kind shepherds. Much that we read in the New Testament regarding Jesus would lead us to infer that he was a man who did not always dwell on the mountain-heights of optimism, but frequently abode in the dark valley of pessimism. Nowhere in the New Testament are we told that Jesus smiled or laughed, but we are told in several places that he wept. His addresses were never in the humorous vein. From beginning to end they breathed the spirit of seriousness. The intense sympathy that Jesus felt for mankind prevented him from being gay and happy in a world filled with disease and sorrow and suffering. In modern times the philosophy of pessimism finds advocates. Schopenhauer, the great German philosopher, was an avowed pessimist. The creed of such men as Buddha and Jesus and Schopenhauer did not make them less zealous, but rather more zealous to work for the interests of mankind.

What a difference there is between such men as Buddha, Jesus and Schopenhauer, and the light, frivolous

*A sermon preached by the pastor of Unity churches, Luverne, Minn., and Rock Rapids, Iowa, Sunday, June 25, 1893.

class of humanity that it is our lot sometimes to meet! What a difference there is between such a man as Jesus of Nazareth, who wept more frequently than he smiled, and the man who cannot banish the silly grin from his face even when he is brought into contact with the wants and the sorrows of his fellow-mortals! Says the author of Ecclesiastes, "there is a time to laugh;" but he says also, "there is a time to weep." Seriousness is sometimes better than frivolity. A tear on the cheek is sometimes better than a smile on the lips. If there is a real bond of brotherhood that unites all the children of men, no man can revel in perfect happiness while his brother is forced to writhe in hopeless misery. The sorrows of the unfortunate must lessen the joys of the fortunate.

It is doubtless true that this world is the best world that could possibly exist under the reign of that system of Law which holds sway throughout the universe. But we can conceive of the existence of a better and happier world than the one in which we live. We can conceive of the existence of a world in which a thousand secret enemies, such as earthquakes, lightnings, and cyclones, should not threaten every second the life of mankind. We can conceive of the existence of a world in which good health, and not loathsome disease, should be contagious. We can conceive of the existence of a world in which death would not come with ruthless tread to snatch the wife from the arms of her husband and the babe from the bosom of its mother. We can conceive of the existence of a world in which woman would not sell her honor for gold and man would not barter his manhood for office. We can conceive of the existence of a world that should excel as far this present world in beauty as the rich prairies of our Western States, in the month of June, excel the Sahara desert.

Men in every age have realized the imperfections of this present world and the sufferings that are a necessary portion of this present life. The poetic fancy of man has taught him to believe that the world was not always blighted with imperfections, and that human life was not always cursed with suffering. Far back in the distant past the human race, in its childhood, dwelt in a land of bliss in which pain and sickness and sorrow were unknown. Mankind lost this Eden to find it again, not in this world, but in a sweeter and happier world beyond the skies.

I do not wish to say anything today that might lead one to infer that I belong to the class of pessimists. In this part of the country, as fair and rich in summer as the sun ever looks upon, and in this most beautiful month of all the year, when the fields and the groves are adorned with their most bewitching apparel to cheer our hearts, we ought, if at any time, to rejoice even with joy and

singing. We have dwelt upon some of the sad realities of human life, old age, disease and death. We have seen how men possessed of deep religious natures, and of warm, sympathetic hearts, have passed their days in the valley of weeping. We have cast a glance at the pictures men have painted of the world in the age when there were no pains and sorrows to vex the human race. What is there that has survived the wreck of this happy Eden — this Eden which holds so important a place in the legendary writings of mankind? What is there of happiness that remains to us in spite of the reign of old age and disease and death in every nation of the world?

In the first place, FRIENDSHIP has survived the wreck of this happy Eden of by-gone days. There is not a person in the world, whatever his condition in life may have been, who has not experienced the joys of friendship. Most of us have passed through occasions of trial and grief which would have driven us to the verge of despair or insanity if we had not been blessed with friends upon whose arm we could lean for support, and in whose face we could read the tokens of sympathy. Many of us might have stained our souls with impurity and covered our names with dishonor if the loving hand of some friend had not kept us back from the evil path. Old age, disease and death are less grievous evils than would be the loss of this bond of sympathy which unites man with man. What a hell this world would become if man had no more sympathy for a brother man than one block of wood has for another block of wood! What a hell this world would become if man, although surrounded by thousands of fellow creatures, should yet be forced to dwell in the solitude of the desert for want of one human heart to beat in sympathy with his own!

If theologians wish to invent a hell for mankind in the future life that shall be the most uninviting and intolerable spot in all the universe, let them, instead of building it with walls of flame and adorning it with lakes of brimstone and rivers of molten lead, make it a dreary waste in which no flower of friendship overblooms, and upon whose parched soil no tear of sympathy ever falls. Let them make it a land in which man shall toil and suffer knowing that in all that cursed land there is not a human soul that cares to waste sympathy on him. The saddest condition of mind into which man can fall is that condition when he believes that in all the wide world there is no friend who takes interest in his welfare.

Whenever we meet such a man it becomes our most sacred religious duty to make him realize that sympathy has not died in every human breast. There has been more than one young man in the world who, having transgressed the moral law,

and brought ignominy upon his home, has exclaimed in the anguish of his soul: "Mother does not care for me; father does not care; brothers and sisters do not care; nobody cares!" Woe to the world when man shall lose sympathy for his brother, however deep in the cesspool of immorality this brother may have sunk himself! Some of the world's most distinguished men, Cicero, Lord Bacon and Emerson, have written on the subject of friendship. It is a subject the human pen cannot exhaust. Old age, disease, misfortune, may visit us, but as long as friendship shall remain to bind our hearts with the golden chain of sympathy to other human hearts, we cannot be truly poor, we cannot be truly miserable, we cannot say that all of Eden is lost.

In the second place, VIRTUE has survived the wreck of this happy Eden of by-gone days. Old age, disease, and death, and other physical evils have power over the body, but not over the soul of man. It does not lie in our power to preserve beyond a certain limit our youth, our health, and our life, but the loss of youth and health and life does not mean the loss of virtue. There is a spirit, or a soul-principle, in man that is not subject to the law of change and decay. Every age of the world witnesses the growth of the virtue of the world. Man is the only animal that can be said, strictly speaking, to have the power of choice, and thereby the ability to form moral character. Man is the only animal to whom virtue can be ascribed as an attribute. While Buddha was hesitating regarding the proper course in life for him to follow, the message came to him clear and distinct:

This is the night! Choose thou
The way of greatness, or the way of good;
To reign a king of kings, or wander lone,
Crownless and homeless, that the world be
helped.

We all know what choice Buddha made. What would it matter to him whether his days should be few or many, whether his body should be diseased or healthy? He had chosen aright, and the crown of virtue that encircled his brow would shine with greater luster than the crown worn by any king of earthly kings. The crown of virtue that Buddha won can be won by every man who will choose as Buddha chose. Thousands and tens of thousands of the human race have chosen as Buddha chose, and so, whatever losses the world has experienced, virtue has survived the wreck.

In the third place, HOPE has survived the wreck of this happy Eden of by-gone days. In Grecian legend it is said that after Prometheus had stolen fire from heaven, Zeus, in order to punish mankind for the theft, sent down to the world a box that was filled with all kinds of diseases and pestilences. When the box was opened, as the result of human curiosity, these diseases and pestilences flew out, and were scattered to all portions of the world to afflict man-

kind. At the bot'om of the box hope remained, and before it could fly away the box was covered up again, and so hope was preserved as a blessing for mankind.

.When hope is lost all is lost indeed. Zeus, although he sent grievous evils upon mankind, was not so cruel as to rob mankind of hope. When disease and suffering should visit man the hope of better days to come should remain to cheer him. More cruel than any torment that the imagination of Dante devised for the souls of the damned are these words written over the gate-way of hell: "Leave every hope, ye who enter here!" Man can endure almost any degree of suffering if he has the assurance that a day will come at last when his suffering will end. But welcome him through the gate-way that leads to eternal woe, and reason cannot stand the shock, but must abdicate her throne, and leave man a raving maniac.

The study of the history of mankind for the last two or three thousand years ought to fill our hearts with hope and not with despair. The reading of such a book as Mr. Darwin's "Descent of Man," that shows how man has struggled slowly but surely onward and upward to higher and still higher levels, ought to inspire us with hope for the grand future of the race. Is there not every reason to believe that man will press on toward the goal of perfection until a future age will witness the birth of a race of beings that shall excel as far the present race as man excels the ape-like creature from which he sprung? There is many and many a dark page in the annals of mankind, many and many a dark page that almost fills our hearts with despair for the future of the human race, many and many a dark page that we would gladly blot out if we could. But through these dark pages of human history there gleams a ray of light; the farther down we follow the stream of history the brighter grows this ray of light. Century by century marks an advance in the civilization of the world. The nineteenth century would not tolerate the wrongs and cruelties against the weak and unfortunate that were practiced in the eighteenth century. The twentieth century will not tolerate the evils that are practiced in the nineteenth century.

Yes, in spite of sin and suffering and death, that rest upon every portion of the world, hope remains—hope in the final triumph of humanity; hope in the final victory of the right over the wrong; hope that mankind shall yet inherit an Eden not in a world beyond the grave, but in this present world; hope that the future will witness the dawn of that golden age of the world which poets have placed in the distant past, in the childhood period of the race.

"I believe in Love renewing
All that sin hath swept away,
Leaven-like its work pursuing
Night by night and day by day;

In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

"I believe in Love Eternal,
Fixed in God's unchanging will,
That, beneath the deep infernal,
Hath a depth that's deeper still!
In its patience, its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe."

The Study Table

BOOKS AND MAGAZINES.

THE SHRUBS OF NORTHEASTERN AMERICA. By Charles S. Newhall. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, large 8vo., pp. 250; \$2.50.—The lover of beautiful books will be gratified by this volume. Its form, print, and arrangement give it a value before one has had opportunity to know its greater worth. Scientific without being technical, this book will afford to one who has little or no botanical knowledge means of becoming acquainted with the names, habits and economic values of the shrubs growing in the United States and Canada east of the Mississippi and north of the southern boundary of Pennsylvania. The three guides give the possibility of naming these shrubs through their flowers, leaves, or fruit: which will be of great assistance to the many who are with them but a short time each year. The outline drawings, typical without being conventional, will be important aids to the stranger and delights to the old friends of these plants. The notes explaining local names and giving traditions are interesting and furnish information that one may look long and far to find.

A. M. P.

COSMOPOLIS. By Paul Bourget. Translated from the French by Cleveland Moffett. Chicago: F. T. Neely. Paper, pp. 341; 25 cents.—A psychological study of heredity as evidenced by the persistence of race characteristics, woven into a plot highly flavored with the incidents common to novels dealing with the artificial life of social parasites. The children's teeth are set on edge by the grapes that the mothers as well as the fathers have eaten. The scene of the story is Rome; time, the nineteenth century. That the book has a positive value cannot be denied, though the impartiality with which all the characters are supplied with faults is perhaps a trifle monotonous, even if lifelike.

G. B. P.

DONALD MONCRIEFF. By Jeanie Oliver Smith. A companion book to "The Mayor of Kanemeta." Buffalo: Charles Wells Moulton. Paper, 12mo., pp. 184; 50 cents.—There is not enough of freshness or originality in this little book to commend it to any lover of a strong, healthy novel. It is a simple love story, and a fair representative of a type which is already too familiar to every reader. Fond love and bitter jealousy are de-

picted in the good old-fashioned way, with the usual satisfactory conclusion.

H. U.

A CONFLICT OF EVIDENCE. By Rodrigues Ottolengui. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 16mo., pp. 347; \$1.00.—A book that will please the morbid taste of all who find pleasure in following the adventures of wily detectives in their peculiar calling.

H. U.

FROM THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION we have received, as No. 20 of the second volume of Tracts for the Times, Dr. Brooke Herford's "Main Lines of Religion as Held by Unitarians," a presentation of the subject, admirable alike for brevity and attractiveness of style, with which American readers are already familiar, it having been issued as one of the A. U. A. tracts, while Dr. Herford was on this side of the water. We have also received two very diminutive tracts (the pages being three inches by two) by Rev. R. A. Armstrong, which are to be sold for a half-penny. One, entitled "The God-Christ or the Human Christ," is such a clear statement of the alternative as we should expect from Mr. Armstrong, a thinker known to UNITY readers by his criticism of the New Orthodoxy published in our Church-Door Pulpit a few weeks ago. The other, entitled "Unitarian Christianity Explained," takes a somewhat more Christocentric view of Unitarianism than we should have expected from Mr. Armstrong.

THE INDEPENDENT for August 3 is an educational number, containing, in whole or in part, seventeen of the addresses and papers for the recent World's Educational Congress. We confess to a grudge against *The Independent* for publishing thirty-two folio pages fifty-two times a year: it takes us so long to ascertain whether it contains anything of special interest. This week we spent longer than usual over it, but were inclined to forgive it for publishing so much in view of its value. To call attention to particular papers where all are so good may seem invidious; the note of rational reform sounded in almost if not quite all the papers in the educational symposium; but perhaps Dr. Woodward's explanation of the American Manual Training School (though not as perfect as we should like to have it) and Sarah B. Cooper's paper on the aims and methods of the kindergarten are especially valuable to the layman.

THE OUTLOOK, for Aug. 12, contains an interesting article descriptive of the work of the Mansfield House Settlement in Canning Town, East London, written by Mr. Percy Alden, the Warden. Although not yet three years old, this settlement has already accomplished so much that a story which should describe

such achievements would probably be condemned as exaggerated and impossible.

THE NON-SECTARIAN for August sustains its reputation by the thoughtfulness and timeliness of its editorials and the scope of its contributed matter. Rev. R. C. Cave, in his article on the Kingdom of Heaven, points out the resemblance between the particularism of the old Jewish conception of the Kingdom and the illiberal faith of so many modern Christians. In an article taken from the *Liberal Co-Worker*, Rev. J. H. Crooker discusses "A Safe Religion" in an incisive manner, which may be guessed at from the title itself.

THE NEWEST BOOKS.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

PERSONAL AND SOCIAL CHRISTIANITY: Sermons and Addresses by Russell Lant Carpenter, B. A. London: Kegan, Paul, Trench, Trubner & Co. Cloth, 12mo., pp. 328. 6s.

STRONG POINTS OF UNITARIAN CHRISTIANITY. By Wm. Gaskell, M. A. London: British and Foreign Unit. Ass'n. 14p. pamphlet, one penny.

THE NEW ORTHODOXY. By R. A. Armstrong, B. A. London: British and Foreign Unit. Ass'n. 14p. pamphlet, one penny.

IN AMAZON LAND. By Martha F. Sesselberg. New York: G. P. Putnam's Sons, Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 94; \$1.50.

WASHINGTON BROWN, FARMER. By Le Roy Armstrong. Chicago: Charles H. Kerr & Co. Cloth, 12mo., pp. 326. \$1.50. Paper, 50 cents.

World's Fair Notes

An artist is often attracted to a picture simply because of its "treatment." He is not intent on the picture itself, the sort of story it tells, the choice of subject, but on some picture of his own which he either has under way or in contemplation. "How does that fellow get his effects? That's great handling," etc. Then comes a professional critic, and you soon know all about the drawing—whether it is "out" or "great." And you get the picture dissected with such precision and thoroughness that you sometimes wonder why artists as a rule do not consult the critics beforehand and so profit thereby as to save themselves the mortification of being slaughtered at the end.

But, if the right critic has not been consulted—"ah, there's the rub!"

There are two things in judging a work of art which one desires to have satisfactorily set forth: 1. That the choice of subject is a good one. 2. That it is consistently worked out. The drawing and the technique follow, and of course you wish them to be good. But the art does not all nor in greater part lie with these two last. These touch more on the mechanism of art than of its essence, or soul. Naturally artists work into a style of their own; so you pick their works out by their "style." This individuality of style adds a great deal

to the interest, because it is not merely mannerism, it is the subtle way—genius, flowing through particular channels, confronts us with variety, and assurance that she has a "thousand ways by which to touch and come again."

But is it not possible for a truly great artist to let his subject suggest the style?

Doubtless, in some degree, and it may appear that the peculiarity lies farther back than style in the sort of world the artist has been born into, and out of which he comes to speak to us by his work. 'Tis the style or fashion of that world wherein he dwells to do so and so. He has not invented a style: no, it is the natural way of his world.

Stop before Whistler's two paintings. Here is a style—not invented, not borrowed, but it is the man himself to whom an idea need not be clothed upon too elaborately. A touch or two and you have it—the dark backgrounds separating that idea from all else. The two pictures in question are, to me at least, not quite interesting in subject—the "Fur Jacket," the "Lady with the Yellow Buskin"—but that is what they are. Whistler has no disturbing accessories. It is said that his portrait of his mother and the one of Carlyle are remarkable for their portrayal of intellectual and spiritual power.

George Feller, represented by the single painting called, for the want of some other name, "The Octoroon," with a style wholly different, gives always a picture without confusions—the whole is one—an idea dominates and fuses all the particulars. What spoils a picture is the having to look it all over to see what everything is doing.

The force of that great painting, while it is not pleasant long to contemplate, called "The Flagellants," lies in the fact that with all its manifold detail, the story, or idea, is made perfectly legible.

"The Morning Soup" (497—France)—that is the whole story, with a sense of the universal "Fraternity and Equality" pervading it, for even the dog licks a platter.

Rosa Bonheur's "The Overthrow" (328), is wholly an overthrow—a picture, too, one would like to have hanging where it could now and then be seen by the public after the Fair is over.

S. H. M.

Correspondence

ANIMAL HELPFULNESS.

EDITOR OF UNITY: I read with much interest on page 277 of your last issue the remarks on "Canine Manners," and the story of the heroic hen who deliberately sacrificed her life to save her offspring. These inspire me to write you what has come under my own observation.

One evening last week in watering some flowers in our garden I unconsciously beat down a small

butterfly with the spray from the hose, and held him flat to the earth with little particles of dirt. Next morning my wife and I, while looking at the flowers, discovered the butterfly lying on the ground and two other similar butterflies tugging at him, evidently trying to raise him up. After watching them a moment, and being certain of their purpose, I released the captive butterfly and the three flew off joyfully together! Is not this an example for Christians to follow?

A. H. WIMBISH.

St. Paul, Minn.

CRUELTY TO ANIMALS.

EDITOR UNITY: In a late UNITY the question is asked if our liberal ministers have never considered "cruelty to animals" a subject worthy their consideration. Two such sermons, at least, come to mind, one by Rev. M. J. Savage—"Rights of Animals, or Man and His Poor Relations;" and the other, "The Doom of the Sparrow," by Rev. J. Ll. Jones, in which he calls attention to the brutalizing effect upon children of the Illinois law regarding the sparrow. Then by carefully prepared facts and figures Mr. Jones showed that, whether or no the doom of the sparrow is sealed, the more rare and beautiful birds are rapidly becoming extinct because of the ruthless slaughter, which still goes on, for purposes of decoration, especially in millinery. Mr. Jones has in yet another sermon protested against the so-called sport of hunting.

A FRIEND.

EDITOR UNITY: In answer to "Inquirer," I would say that I have many times heard the good Episcopalian minister of St. George's Church, Flushing, N. Y., J. Carpenter Smith, D.D., preach sermons entirely upon the evil of cruelty to animals and to children. I have no doubt other ministers do the same.

Our Unitarian pastor, Rev. Edward B. Payne, gives us the finest sermons upon varied themes that I have ever heard.

K. P. S. BOYD.

Berkeley, Cal.

WORTH A GUINEA A BOX.

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SUN.—Instead of getting to Heaven at last,
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MON.—A heaven of heavens, the privilege
Of one another's eyes.

TUES.—The soul unto itself
Is an imperial friend.

WED.—Who never lost, are unprepared
A coronet to find.

THURS.—Each life converges to some
center
Expressed or still.

FRI.—A deed knocks first at thought,
And then it knocks at will.

SAT.—Power is only pain,
Stranded, through discipline,
Till weights will hang.

—Emily Dickinson.

WORTH WHILE.

It is easy enough to be pleasant,
When life flows by like a song,
But the man worth while is one who
will smile

When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises
of earth
Is the smile that shines through
tears.

It is easy enough to be prudent,
When nothing tempts you to stray,
When without or within no voice of
sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor on
earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-
day,
They make up the sum of life.
But virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage
on earth,
For we find them but once in a while.
—Ella Wheeler Wilcox.

MISTAKES OF CHILDREN.

The childish understanding has a hard time of it, and in no sphere so much as in that of religion. If it were only possible to set foot in that undiscovered country traversed by active, whimsical little minds during outwardly attentive hours spent in church or Sunday school, what ludicrous interpretations, or rather misinterpretations, would we discover are

fastened upon the hymn or prayer or Scripture text, which we fondly believed the most illuminating presentations of gospel truths to the lambs of the flock.

"When the twister, a-twisting, would twist him a twist," he need look no further for an example than the rendition of our popular hymns by the average infant Sunday-school class. The tots, of course, cannot read, so the superintendent (whose enunciation is probably none of the clearest) reads them out line by line, and the diminutive audience rapidly translate any words or ideas which are beyond their comprehension into vernacular which "may be understood of the common;" the babies on the back seats, whose ears the original dictation did not reach, catch the text as well as they may by listening to the others, and whatever has been lost in the transit is glibly filled in with words and sentiments of the most secular and startling character; and by the time the hymn has circulated all through the room the sense is pretty well sifted out of it—like the measles in the prolific Ward family, which Artemus said he escaped, "because there wasn't enough of it to go round."

"Who is Etta Farr, Mamma?" asked one little girl who lives in the Quaker City, "right in our midst," as the popular bit of bad grammar goes.

"Etta Farr?" thoughtfully replied Mamma, mentally conning over her calling list. "I don't know any such person."

"Oh, yes, you do," persisted the little one. "We sing about her, you know." "The Sweet Bye and Bye" was indeed a Sunday evening favorite at that home, but no one had ever noticed that "Girlie" had always faithfully rendered one line:

By faith we can see Etta Farr,
and that curiosity concerning "Etta's" identity was rife within her small bosom.

"The vilest sinner"—that standard character with whom we self-abasingly and unfavorably compare ourselves in the hymns, and to whom we flatter our secret selves that we are immensely superior—has at last been given a name, if not a local habitation. An excellent lady of stern New England upbringing recently confessed that to her youthful fancy an even more impressive figure of warning than even that of Lot's wife was one Mary Turn, who must be "the wickedest woman in the world," for did not the village choir frequently assert that

The vilest sinner's Mary Turn.

How discouraging a perversion, into a message of denunciation, of a hymn whose peaceful purpose was to assure guilty hesitancy that "the vilest sinners may return!"

When the spectacular production of "Nero, or the Burning of Rome," appeared in this city a few years ago, a certain small Eddie's grandma took him to see it, in fulfillment of a long-

standing promise. While on the way thither that respectable lady's dignity was hopelessly upset by the innocent inquiry, "Grandma, is that Nero we're going to see any relation to 'Nero, my God, to Thee?'"

What makes up the charm of child life is the feeling, which we have lost beyond recovery, of the possibility of the improbable. A wealth of juvenile imagination spreads itself on the idea of "the miz" as part of the universe—a notion which has misled many children besides the one of whom Bessie Chandler writes:

"You never heard of the Miz?" she said;

"Oh, Mamma, that isn't so, For they read every Sunday about it In church; why, Mamma, you know. 'The heavens and earth and sea He made,

And all that's in the Miz'— And it must be somewhere in the world,

But I can't find where it is."

Perhaps these "twisted hymns" do "darken counsel," but it is an alluring darkness, full of delightful possibilities, like "the Miz." Surely, in losing all hope of acquaintance with "Nero" and "Mary Turn" and "Etta Farr," we have lost much.

—Philadelphia Times.

FOR AMBITIOUS BOYS.

A boy is something like a piece of iron, which in its rough state isn't worth much, nor is it of very much use; but the more processes it is put through the more valuable it becomes. A bar of iron that is worth only \$5 in its natural state, is worth \$12 when it is made into horseshoes; and after it goes through the different processes by which it is made into needles, its value is increased to \$350. Made into penknife blades it would be worth \$3,000 and into balance wheel for watches, \$250,000. Just think of that, boys; a piece of iron that is comparatively worthless can be developed into such valuable material.

But the iron has got to go through a great deal of hammering, beating and rolling and pounding and polishing; and so if you are to become useful and educated men, you must go through a long course of study and training. The more time you spend in hard study the better material you will make. The iron does not have to go through half so much to be made into horseshoes, as it does to be converted into delicate watch springs; but think how much less valuable it is! Which would you rather be, horseshoe or watch-spring? It depends on yourselves. You can become whichever you will.

This is your time for preparation for manhood, but don't you think that we would have you settle down to hard study all the time, without any intervals for fun. Not a bit of it. We like to see boys have a good time, and should be very sorry to see you grow old before your time; but you have ample opportunity for study

and play, too, so don't neglect the former for the sake of the latter.

—*American Youth.*

MOTHER'S DRESS.

My little man, just three years old, came in from a visit at a neighbor's, and, telling me all about his good time, added, "The ladies had on *back* dresses and *w'ite* dresses, but they didn't have any pitty flowers on 'em, like yours, mamma," stroking my old chalie lovingly. Another day, waking from his nap, he smiled the instant he saw me, and exclaimed, "O Mamma, you dot on such a *nice w'ite* dress!" So often I think, "It is too warm," or "I'm really too tired," by the time all the work is done, to dress for the afternoon. And the "pitty" dresses don't look fresh very long, after "little Sister" wakes up. But I've made up my mind that the little ones shall, if possible, grow up with the memory of mother looking neat and clean, at least, and as *near* "pretty" as Nature will allow. Let us make the best of ourselves; let the "gude mon and the bairns" be able to think of the cozy home and the housemother in a "pitty" dress, waiting for them, and they will step up a little quicker as they start for home—and they will start for home a little sooner.

—*Housekeeper's Weekly.*

The Sunday School

SUNDAY SCHOOL INSTITUTE.

SEVENTH SESSION.

The experiment of holding a study class within sight of the World's Fair gate, and within hearing of much of the railroad traffic, has been tried, and the first week's work has proven as much of a success as could have been expected. The attendance has been from twenty to twenty-five, and representatives of the Sunday schools at Sioux City, Kalamazoo, Grand Rapids, Hinsdale, Geneva, Humboldt, and from two of the Chicago schools, have been in attendance, taking notes and getting ready for the next year's work.

As was to be expected, Mr. Fenn's work as a leader has been of the most satisfactory character. He has proven what even Unitarians are slow to understand, that

"The learned eye is still the loving one,"—and the members of the class must have often realized that with the growth of knowledge there is a growth of reverence, and that critical studies are constructive studies.

The plan of arranging these critical studies on an art-string, judged by the interest aroused in this normal class, cannot fail to bring happy results in the Sunday schools.

MONDAY, AUG. 7. Mr. Fenn began by reading extracts from Whittier's "The Meeting," and then proceeded to consider the sources of information from which we must construct our knowledge of Jesus and other New Testament characters. Extra-

Biblical: Reference was made to Josephus, Philo, "The Talmud" (uncertain as to chronology), and the Latin writers Tacitus, Suetonius, and Pliny. Later than these, the apocryphal gospels, with their exaggerations, show the growth of tradition. Biblical: The Gospels,—and he showed by diagram and otherwise the as yet unexplained resemblances and differences among the first three, the "Synoptic Gospel." "The Triple Tradition," the "Original Mark," and the "Aramaic Matthew" theories were explained. As to the Fourth Gospel, he suggested that the mystical side of Jesus may have been understood better by John than by the other disciples, and that this Gospel, whether actually written by John or not, may contain essentially his conception of Jesus as it was developed under the influence of Alexandrian thought. The session closed with some remarks on the duty of using the Revised Version in following this course.

TUESDAY, AUG. 8. The introductory reading was from Milton's "Ode on the Morning of Christ's Nativity," the greatest of the Christmas poems. Correggio's picture of "The Holy Night," and Raphael's "The Sistine Madonna," were passed around as an introduction to the birth stories. The significance of every detail of the pictures of the old masters was dwelt upon. Then birth stories from the apocryphal gospels were given, to illustrate and supplement those found in the Gospels. After which there came a careful study of these three questions:

When was Jesus born?

Where was Jesus born?

Who were his father and mother?

The reasons for rejecting the miraculous birth were elaborated, and references for further study of both the picture and the text were given.

WEDNESDAY, AUG. 9. Poem, "The Song of Deborah" (Judges v.).

Topic, "Home and Religious Environment of Jesus."

Picture, Hofmann's "The Carpenter's Son."

The details in the picture were used to reconstruct the home life, and the names of the brothers and sisters were given as furnished by tradition. The miracle stories of the carpenter's shop led up to the study of Nazareth—the "Bushtown" of Galilee—and Jesus' probable education, his method of teaching suggesting his environment.

Here Hofmann's "Christ in the Temple" was introduced; not the more familiar one, showing the appeal to the book, but the one showing the appeal from the book, which seems to suggest as a motto, "Why do ye not even of yourselves judge what is right?" The method of Jesus was the method of Plato. He trusted his own sense of right rather than external or conventional standards.

THURSDAY, AUG. 10. Reading from Lowell's poem to Curtis.

Picture, Dore's "Baptism by John."

"A holy purpose in his heart
Has deepened calm and still,
New from his childhood's Nazareth
He comes to do Thy will."

Jesus comes out of obscurity to do a great life-work. The four young men who inaugurated the great movement were considered,—John, Jesus, Stephen and Paul. John's ministry is apt to be underestimated by the student. The significance of his baptism. The Sadducees and Pharisees and other sects of his time. John probably had a broader thought concerning the Gentiles than Jesus had at the beginning of his career.

Next, Cornecelius' picture, "Tempted by Satan," was introduced, and the three great temptations analyzed,—the last, the temptation of power, being the one seized by the artist. This is the temptation of noble souls.

Then followed a discussion of the sinlessness of Jesus, and how the problem is to be met.

Hofmann's picture of "Christ Preaching from a Boat" was offered in conclusion, as an object lesson of Jesus' method.

FRIDAY, AUG. 11. Poems read: Wasson's "Seen and Unseen" and Burroughs' "Waiting," found in Whittier's "Songs of Three Centuries."

Picture, Millet's "The Sower."

Physical laws are spiritual laws. It was a great triumph of insight when Jesus realized that the same laws which govern physical life also govern spiritual life. This insight of Jesus is confirmed by modern science and the laws of evolution. The parable was studied in detail, as was also the parable of "The Good Samaritan," after which Hofmann's "Jesus and the Sinner" was presented to illustrate Jesus' idea of the superlative sin. The hard, cold complacency, the unsympathetic, unfeeling excellence of the Pharisee left less hope for him in Jesus' eyes than for those who had fallen into sins of passion. Jesus was a great revelation to the woman, who found that tenderness could be pure, and purity could be tender.

With such searchings for the springs of the hidden life, the secret of the soul's nobleness, the first week's work ended in a general conversation.

This bare outline is here offered as a mere suggestion to those who are casting about for their next year's work in the Sunday-school. These lessons will be elaborated by Mr. Fenn for class uses, and then published, first in UNITY, after that in weekly slips to be placed in the hands of the teachers and pupils. Arrangements are being made by which the pictures can be furnished by the Western S. S. Society. In our next we hope to give a similar outline of the concluding studies of the Institute, which will end Friday, August 18. Meanwhile we hope our readers, outside Sunday-schools as well as inside, will plan to keep along with this course.

E. T. L.

Notes from the field

The Religious Congresses in Chicago.

—It is expected that these Congresses, in which representatives of all the great churches are to take an active part, will be the crown and culmination of the Columbian year. In the center of these great gatherings will be the far-famed Parliament of Religions, which begins on Monday, the 11th day of September, and continues for seventeen days. This is a meeting whose near approach interests the whole world. This cannot be said of any other gathering ever assembled. The Parliament of Religions is looked forward to with ardent hope and eager curiosity by thoughtful men everywhere. Among the monastic brotherhoods of India it is talked over, and in the cloisters of Japan. It has entered into the counsels of the Catholic Hierarchy, and into the scholastic retreats of the British and German universities. It has been the theme of editorials in London, Athens, Constantinople, Berlin, Melbourne, Tokyo, Shanghai, Buda-Pesth, New York and Honolulu. More than three thousand of the foremost religious leaders of mankind, scholars in the great universities, missionaries, eminent divines and devoted laymen of all lands, have accepted places on its Advisory Council.

Among those who will take part in this memorable meeting may be mentioned the following eminent Americans and Canadians: Prof. George P. Fisher of New Haven; Bishop Dudley of Kentucky; Rev. George Dana Boardman of Philadelphia; Sir Wm. Dawson; Rev. Joseph Cook; Rev. Philip S. Moxom of Boston; Prof. M. S. Terry; Dr. Albion W. Small of the Chicago University; Rev. Edward Everett Hale; Rev. J. M. Buckley, LL. D.; Principal Grant; Bishop C. D. Foss; Bishop W. F. Warren; Dr. Daniel Dochester; his eminence Cardinal Gibbons; Archbishop Ireland; Bishop Spalding; Prof. J. DeWitt of Princeton; Bishop Vincent; Dr. Lyman Abbott; Rabbi Wise of Cincinnati; Hon. Andrew D. White; Rabbi G. Gottheil; Rev. A. H. Lewis, D. D.; Mrs. Margaret Bottome; Miss Frances E. Willard; Prof. Richard T. Ely; Mrs. Ballington Booth; Rev. Washington Gladden; Prof. Valentine of Gettysburg; Dr. David J. Burrell; Dr. James S. Dennis; Rev. H. K. Carroll, LL. D.; Dr. George F. Pentecost; Prof. Philip Schaff; Bishop Keane; Pres. J. G. Schurman. Of European scholars may be mentioned the following: Canon Fremantle; Count A. Bernstorff of Berlin; Dr. Momerie of London; Prof. Bruce of Glasgow; Prof. Tiele of Leiden; Prof. Hardy of Freiburg; Prof. Max Mueller; Prof. Rhys-Davids of London; Mgr. D'Harlez of Louvain; Dr. Washburn of Constantinople; Rev. H. R. Haweis; Mgr. D'Hulst, Prof. Henry Drummond; Rev. H. Grattan Guinness of London.

A high-caste Brahmin from Allahabad College, India, will speak on Hinduism. Mr. Mozoomdar, of Calcutta, will speak for the Brahmo-Samaj. Mr. H. Dharmapala, Secretary of the Buddhist Society of Southern India, will soon sail from Colombo to attend the Parliament. Eminent Christian natives of India will be present. Three eminent Mohammedans of India have promised their attendance. The delegation of Buddhists from Japan will be large. Prize essays on Confucianism

and Taoism have been prepared under the direction of Christian missionaries and sent from China. The Secretary of the Chinese Legation at Washington will read, by direction of the Imperial Government of China, a paper on Confucianism. The learned Dr. Faber of Shanghai is already in Chicago, and will attend the Parliament.

Catholics, Lutherans, Methodists, Congregationalists, Unitarians, Jews, the Christian Endeavor Societies, the Evangelical Alliance, and other religious bodies have found so much interest that they are expecting very large and enthusiastic meetings. Twenty other denominations will hold Congresses in September. The popular interest is immense and growing. Out of a recent package of 1,000 letters, the chairman found that 700 correspondents, mostly ministers, were expecting to be in Chicago in September.

The Mission Congresses immediately follow the Parliament of Religions and they will furnish the only complete picture of city, domestic and foreign missions ever attempted.

It is very important that I should have some estimate in advance of the number of persons planning to attend these phenomenal gatherings in order that adequate provision may be made for the meetings in the Art Palace on the lake front and for the overflow meetings which are likely to occur. I therefore earnestly request all persons who are planning to come to Chicago in September, and to be present at some of these Congresses, to send me a card, giving name, address and denomination, addressing Rev. John Henry Barrows, 92 Dearborn street, Chicago.

JOHN HENRY BARROWS,
Chairman General Committee on Religious Congresses.

Chicago, Ill.—Rev. Clay MacCauley, President of the Liberal School of Theology in Japan, has been here for the last fortnight, in attendance upon the Exposition. He has now left the city, but will return in September. Rev. A. G. Jennings, of Toledo, Ohio, A. U. A. missionary for Ohio and Indiana, has also been in the city.

Minneapolis, Minn.—Dr. Marion G. Shutter preached his last sermon for the season on July 2. He will resume his services in September, and expects to remain near home during his vacation. He will be unable to preach at the Weirs Grove meetings, as was expected and announced. Rev. Dr. S. Crane, of Earlville, Ill., was Dr. Shutter's substitute for the first two Sundays of this month. At All Souls Church, in this city, Rev. S. W. Sample, on July 16, delivered a discourse entitled "Twelve Years After Emerson." At the Third Universalist Church, on the evening of July 19, a musical and literary entertainment was given for the purpose of raising a tenement-house fund. We are indebted for these notes to *Church News*, the excellent parish sheet published by Dr. Shutter's church, which is also a news medium for the liberal churches of the city.

Washita, Ia.—The liberals of the little village of Washita were the recipients of a great intellectual treat Sunday, July 9. Rev. Mary A. Safford, of Sioux City, preached in the afternoon in the Masonic Hall. The room was crowded to overflowing. Her theme was "The Growing Thought of God;" and the words of the text were, "God

is love," "There is one God and Father of all, who is above all and through all and in you all." Miss Safford having been the first Unitarian minister who had ever preached in Washita, the sermon was necessarily a little doctrinal; but the gradual development of the idea of God held by the Calvinist up to the present high conception of the liberal evolutionist was beautifully wrought out. —Unitarian.

Grand Rapids, Mich.—The Unitarian Church has invited Rev. H. Digby Johnston, of Chicago, to become its pastor. The invitation has been accepted, and Mr. Johnston will begin his work Sept. 1. Mr. Johnston was formerly connected with the Episcopal Church, has held a Denver pastorate, and was afterward associated with Dr. Rainsford in New York. Mr. Johnston is now in Chicago and has made several calls at the headquarters at 175 Dearborn street, lately.

Ethical Society, Philadelphia, Pa.

Since last reports, the section meetings have been as follows: *June 2*, Wayland H. Smith read a paper on Theosophy. *June 28*, Social meeting. *July 5*, "Declarations of Independence Since 1776" [a very broad and interesting discussion, which was reported in the *July Conservator*.—ED.]. *July 12*, "Robbery as an Element of Social Reform," a discussion of the method of reform suggested by Mr. M. I. Swift in his recent pamphlet, "A League of Justice."

In the Ethical class, on *June 11*, a paper by Mrs. Ella Reeves Ware, entitled "Services the Quakers Have Lent to Moral Advancement," was discussed with much animation. *June 18*, Mr. Daniel discussed "The Old Religions and the New." The treatment of the subject was rather historical than descriptive: The cream of the nine or ten great religious systems of the past will form the religion of the future. That which is best and of value to the human race in those systems will live and be perpetuated. The chief characteristic of the religion of Confucius is its conservatism and inertia. What we should extract from it and embody in the new religion is its reverence for the past, and the respect and honor which its followers pay to old age and parents. In the Greek religion the leading and best element is the idea of the divine in the human form: their gods represented human perfection, and, as a result, much attention was paid to the care and development of the body. Brahminism owed its origin to a caste—it had no leader. Its essential thought was its belief in pure reason. It concerned itself with the future of man, and paid no heed to the present. What can be commended is its seriousness and deep thoughtfulness. Buddhism is Protestantism against Brahminism. It may be called ultra Naturalism, while Brahminism corresponds to ultra Spiritualism. Obey the natural laws and all will be well. Disobey and punishment is sure to follow. The Rationalist of to-day is in spirit a Buddhist. The religion of Zoroaster is above all things an ethical religion. It makes a radical distinction between Right and Wrong. Its belief agrees in essentials with that of Ethical Culturists. The central idea in Mohammedanism is the absolute unity of God. Its belief in this one great principle is what has made it coherent and mighty. There can be no division into schisms and sects when the de-

mands of a religion are plain and exact. June 25, Mr. Herbert A. Drake presented a paper upon "The Ethics of Salutation." July 2, Mr. Joseph D. Birknell led a discussion on "Alexander Hamilton—His Mind and Motives," contending that he stood for nothing but his own ideas and aspirations. July 9, Miss Julia C. Loos presented a paper on "The Place and Scope for the Moral Training of Children." She said that the purpose of moral training was to make good men and women, to foster and develop in children during the formative period such habits of conduct as constitute a life in harmony with the laws of growth and advancement. To obtain a better state of society she advocated the establishment of playgrounds, kindergartens, etc., for the children—bringing them into contact with decent treatment and extended opportunities. What is needed is nothing more than employments and associations worthy of their imitation.

—Condensed from the *Conservator*.

Rowe, Mass.—I have been intending for some time to give you a report of the great "waking up" of the Unitarian Society, which had been running down these last years, the numbers growing less and less. Death had taken some of its most prominent members; some had moved away; others had grown slack and indifferent;—but the rest wanted preaching and to go on as in former years. But there did not seem to be any one who cared to come to the country and live, or to preach in so small a society; we did not pay enough; we were too far from Boston, large libraries, public schools; our winters were too severe; and many other reasons there were why the men whom we would like couldn't come. And we nearly despaired of getting any one. But a year ago Mrs. Mary A. Lyche came to us from Warwick and preached through the summer, and she would have been glad to remain with us, as she saw our needs and felt she was doing us good. But her husband had gone back to their native home, Norway, and was engaged in business there, and she knew it was best for her to go also, for there was great work awaiting them. It was very hard for us to give her up, and it seemed an impossibility to ever get another minister to fill her place who would feel the same interest in us; we were so poor, so isolated, and our numbers were so few. But our committee made more applications to the A. U. A., and after a time their efforts were crowned with success. Mr. Wilson sent us Rev. Herman Haugerud, a native of Norway, who had been preaching in Washington (with great success), and expected to return there; but who for the last year had been taking an advanced course at Harvard. He was sent to us for one Sunday before he returned West, not thinking to settle. But the fates had ordained otherwise. We liked him. He was young, full of life and zeal, a great worker, with a love for the country, and not afraid of our hard winters. He saw at once our great needs and felt drawn to the place by our beautiful mountain scenery, our grand old hills and pure atmosphere. He felt full of inspiration at once, and he was sure he could draw in deep draughts of it all the time, and be able to do greater work, could he remain here. He was kind enough to tell us so; hence the result; otherwise we should be the forlorn society now

that we have been. So we gave him a call, knowing full well he was beyond our means, and fearing we could not get him, or, if we did, that we could not keep him long. To our surprise and joy he accepted our call and came to us at once, with his sweet wife and two small children. And such a change as he has wrought. The attendance at church has increased greatly. He at once started right in to help the young people, and formed a society called "The Onward Unity Club." A great many joined. They hold a meeting every Sunday night. They have essays, recitations, singing and a talk from Mr. Haugerud on the subject chosen for the evening. He is ever ready to help them, and the life and interest manifested is truly surprising. The meetings have become more and more interesting. And although they have them once a week, which seems very often, still they never fail to have a nice program, well carried out. All of this is due to our minister, who began in the right way, by interesting the children and helping the young people, quickening their thoughts and feelings for good things. He is ever ready with a speech, an apt quotation from some noted author, or drops into poetry, as the occasion may require. It was a grand thing to come to us here, in our isolated condition, and make us feel it is a pleasure to do so and that he is being benefited by it, when we are the ones that are receiving such great help. Much more I would be glad to tell of the help we are getting, but fear now I shall not be granted space for all I have written. But it is so seldom Rowe speaks, I trust you will favor us this time, and will rejoice with us that we are able to report so favorably of our improved condition.

—MRS. BROWNING.

Somerville, Mass.—During the summer vacation the First Unitarian, the Winter Hill Universalist, and the Cross Street Universalist churches have united for union services. Rev. I. P. Coddington, pastor of the Winter Hill Church, conducted the first service, which was held in the Unitarian Church. He spoke on faith without works as "an unprofitable religion."

—Condensed from the *Somerville Citizen*

Newton Centre, Mass.—Rev. B. F. McDaniel, recently of San Diego, Cal., has accepted the call of the Unitarian Church, and will become its settled pastor Sept. 1.

Winter Harbor, Me.—The fourth session of the Hancock Conference will doubtless be held at this place before UNITY reaches its readers. It is fixed for Aug. 15, and promises to be an interesting occasion. The devotional exercises are to be conducted by Rev. Samuel A. Eliot, now of Brooklyn, N. Y., and addresses are expected from President Eliot, of Harvard, Rev. Chas. F. Dole, Rev. Thomas Van Ness, Rev. D. M. Wilson, now of Boston, George S. Merriam, Esq., of Springfield, Mass., and others, possibly including Hon. Geo. S. Hale and Rev. Howard N. Brown. Two subjects have been proposed for discussion, "The Problems and Perils of Union Churches," and "How to Make Summer Churches Into Permanent Churches," in the discussion of which all present are invited to take part.

Colton, Cal.—Sunday evening, July 2d, Rev. Mr. Pierce held the first Unitarian service here. He preached on

"The Mistake of the Ages" to an audience of 200. The audience was not only large but good, most of them being of the respectable, influential, fine-grained sort. Not aristocratic, but good people; such material as all can build with. Both the local papers are Unitarian, and openly favor the new thought. The *News* gave a half column report of sermon. It is intended to hold monthly services.—*Pacific Unitarian*.

San Jose, Cal.—Rev. N. A. Haskell is called to the Denver (Col.) Unitarian pulpit. Mr. Haskell's promotion is deserved, but he will be greatly missed by his late parish and associates on the Pacific coast. He is a man of unblemished and lovable character, and a preacher of great and growing power. The San Jose society has called the assistant pastor, Rev. J. H. Garnett, to the vacant pulpit.

Denver, Col.—We should have reported before this that Rev. W. H. Savage, of Watertown, Mass., has declined the call to this parish.

Columbiana.

At the World's Fair there is a bronze statue of the emancipated slave, representing a curly-haired negro with a broken chain attached to one arm, and holding in his hand a scroll representing the emancipation proclamation, with the name "A. Lincoln" at the bottom. A woman stood looking at the statue a few moments, and finally said: "Well, that may be pretty fine as a work of art; but it seems to me it's a very poor likeness of Abraham Lincoln."

They were standing before the picture, and she was reading the title: "Feeding the Pigeons Before the Dog[e]'s Palace." "There are the pigeons," said she, "but where are the dogs?"

A discouraged woman was heard complaining the other day on the Fair Grounds that she had searched every building in the inclosure but could not find the "Lagoon" in any of them.

A patient and long-suffering Columbian Guard when asked by a rural visitor why he wore a strap under his chin, replied: "I am compelled to answer so many foolish questions the strap is to hold my tired jaw in place."

The white flat angels that are pasted on the Transportation Building at regular intervals excite much curiosity. To one seeking for information as to what they meant, a Columbian Guard replied: "Oh, that is the last method of transportation."

THAT only is the right education which makes all learning serve as an instrument with which to train the child to see in an effect the cause; in other words, to become a rational being, to whom the great truths of life have been shown.—*E. Harrison*.

For Nervous Exhaustion Use Horsford's Acid Phosphate.

DR. J. S. PARKE, Franklin, Tenn., says: "For many years I have employed it in my practice, and have always found very satisfactory results from it in nervous exhaustion, brain fog and prostrations of various kinds. Personally, I use it to the exclusion of all other preparations of the phosphates, and find it restorative and refreshing."

Announcements

THE FRATERNITY OF LIBERAL RELIGIOUS SOCIETIES IN CHICAGO.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES. FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN TUESDAY MORNING OF EACH WEEK.

ALL SOULS CHURCH (Unitarian), corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIEND'S SOCIETY, second floor of the Athenaeum Building, 18 Van Buren Street. John J. Cornell and others will speak.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johannot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. T. G. Milsted, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union Park. Joseph Stoltz, Minister.

AT ALL SOULS CHURCH, at 11 a. m. Sunday, the subject of Rev. Jenkin Lloyd Jones' sermon in the series on The Great Religious Teachers will be "Mohammed." At 8 p. m. Miss Catherine H. Spence, of Adelaide, South Australia, will speak on "The Children of the State" and other matters characteristic of Australian administration.

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To be held in Chicago, Sept. 16-23, 1893,

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(The arrangement of the parts subject to revision.)

THE UNITARIAN EXPOSITION IN THE PARLIAMENT OF RELIGIONS At Art Institute Building. REV. E. E. HALE presiding.

Saturday, Sept. 16.

THE UNITARIAN MOVEMENT.

10 A. M.—Its Representative Men..... Rev. Theodore Williams, New York
Its Theological Method..... Rev. M. St. C. Wright, New York
Its Place in the Development of Christianity.

*Prof. C. B. Upton, B. A., B. Sc., Oxford, England

The Church of the Spirit—Rev. Anna Garlin Spencer, Providence, R.I.

2 P. M.—In Literature..... Rev. Augustus M. Lord

In Philanthropy..... Rev. F. G. Peabody, D. D., Cambridge, Mass.

In the Growth of Democracy

Rev. Horatio Stebbins, D. D., San Francisco

Sunday, Sept. 17.

There will be preaching by the visiting Unitarian clergy in as many of the churches of the city as can be arranged for.

UNITARIAN INTERNATIONAL CONGRESS

To be held in the Sinai Temple (Dr. Hirsch's), corner Indiana avenue and Twenty-first street.

Monday, Sept. 18.

3 P. M.—Meeting of Local Committee and Advisory Council in one of the lesser Halls of Art Institute.

8 P. M.—Reception in Unity Church.

Address of Welcome..... Rev. Robert Collyer, New York

Original Hymn..... Rev. F. L. Hosmer

Tuesday, Sept. 19.

THE HISTORY OF UNITARIANISM.

(a) From the Sermon on the Mount to the Nicene Creed—Rev. T. R. Slicer, Buffalo

(b) In Poland..... *Rev. Alex. Gordon, M. A., Manchester, England

(c) In Hungary..... *Prof. S. Boros, Transylvania

(d) In France..... Prof. G. Bonet-Maury, Paris

(e) In Germany.....

(f) In Italy..... Prof. Bracciforti, Milan

(g) In Scandinavia..... Prof. Carl Van Bergen, Stockholm

(h) In England..... Rev. W. Copeland Bowie, London, England

(i) In Holland..... Rev. F. W. N. Hugenholtz, Jr., Grand Rapids, Mich.

(j) In America: Unitarianism in Its Pre-Transcendental Period

Rev. J. H. Allen, D. D., Cambridge, Mass.

Unitarianism in Its Transcendental Period..... Rev. Geo. Batchelor

Unitarianism in Its Post-Transcendental Period..... Rev. J. C. Learned, St. Louis

Evening. UNITARIANISM IN NON-CHRISTIAN DEVELOPMENT.

Protab Mozoomdar..... Calcutta, India

A Representative Jew.....

A Representative Mohammedan.....

Wednesday, Sept. 20.

THE RELIGIOUS DOCTRINES OF UNITARIANISM.

(a) The Human Roots of Religion..... Rev. F. B. Hornbrooke, West Newton, Mass.

(b) God..... Rev. S. M. Crothers, St. Paul, Minn.

(c) Jesus..... Rev. J. H. Crooker, Helena, Mont.

Evening.

(d) Man..... Rev. H. M. Simmons, Minneapolis, Minn.

(e) The Problem of Evil..... Rev. S. R. Calthrop, Syracuse

(f) The Life Eternal..... Rev. M. J. Savage, Boston

Thursday, Sept. 21.

UNITARIANISM AND MODERN THOUGHT.

(a) Scientific..... *Rev. H. W. Crosskey, LL. D., F. G. S., Birmingham, England

(b) Old Testament Criticism..... Prof. C. H. Toy, D. D., LL. D., Cambridge, Mass.

(c) New Testament Criticism..... President Geo. L. Cary, Meadville, Pa.

(d) Social Problems..... *Rev. P. H. Wicksteed, M. A., London, England

(e) Extra-Biblical Religions..... Rev. Geo. A. Thayer, Cincinnati, Ohio

(f) The Hymns of the Church..... Rev. A. P. Putnam, Concord, Mass.

Evening.

THE PROMISE OF UNITARIANISM.

Addresses by: A Layman, Revs. Caroline J. Bartlett, W. C. Gannett, E. E. Hale.

Friday, Sept. 22. PRESENT ORGANIZED FORCES OF UNITARIANISM.

10 A. M.—American Unitarian Association..... Rev. Grindall Reynolds

National Conference..... Rev. W. H. Lyon

British and Foreign Unitarian Association

Rev. W. Copeland Bowie, Secretary

Transylvania..... Bishop Ferencz or Prof. Boros

Western Unitarian Conference..... Rev. F. L. Hosmer

Unitarian S. S. Society..... Rev. E. A. Horton

Unitarian Guilds..... Rev. B. R. Bulkeley, Concord, Mass.

Unity Clubs..... Rev. G. W. Cooke, Boston

W. U. S. Society..... Rev. A. W. Gould, Chicago

Pacific Coast Conference..... Rev. C. W. Wendte, San Francisco

Southern Conference..... Rev. G. L. Chaney, Atlanta, Ga.

In Australia..... Miss C. H. Spence

2 P. M.—Women's Meeting.

Evening.

Fellowship Meeting. In charge of.....

WITH SPEAKERS FROM ALL BRANCHES OF THE LIBERAL MOVEMENT IN RELIGION.

Names to be announced Congress Week.

Saturday, Sept. 23. 8 P. M.—Reception in Church of the Messiah.

*Those marked with an asterisk are not expected in person.

THE FREE RELIGIOUS ASSOCIATION AT THE PARLIAMENT OF RELIGIONS.

FROM THE PRELIMINARY ANNOUNCEMENT.

Inasmuch as the Free Religious Association of America was really the first to inaugurate on its platform, twenty-six years ago, the idea of a "World's Parliament of Religions," it will be eminently proper, and in accordance with the fitness of things, for it to take part in this larger Parliament to be held in Chicago as a part of the World's Fair, recognizing as it does in its projected convening a "consummation devoutly to be wished;" for it is one of the most significant events of the age, and it may be productive of vast results to the future development of religion. The full significance of that assembly of delegates from all the leading religions of the world will not be manifest, however, nor the logical results of the event be deduced in their completeness, without the meeting of the Free Religious Association to point to what lies beyond a temporary Parliament of Religions. It is very much to have the religions of the world thus brought together on the same platform for a presentation of their beliefs and aims by their own representatives, without controversy or debate. But are the representatives of the religions, there amicably gathered, to separate for their respective countries with the same controversial aggressiveness against each other which they have hitherto manifested, and with the same mutually antagonistic claims to exclusive supernatural inspiration and guidance? The Free Religious Association is the one general religious body in this land which, following the inevitable logical trend of the scientific study of the religions of mankind, has publicly proclaimed the possibility of a new and permanent religious fellowship and cooperation on the basis of the "scientific study of religion and ethics," free reason and of a common humanity,—in lieu of the old theological bases, which, however stringent or attenuated the Dogma, were laid in alleged revelations through miraculous books or persons. We urge, therefore, the members and friends of the Association to rally at this gathering in full numbers. And we cordially invite all who are in sympathy with the general aim and purpose of the Association, whether they have heretofore acted with us or not, to be present at the twenty-sixth Annual Convention of the Free Religious Association, which will be held in Hall No. 31,

Art Palace, World's Fair, Chicago, Ill., on Wednesday, September 20th, 1893.

WM. J. POTTER, Pres.
D. G. CRANDON, Sec'y.

THE MORNING SESSION, beginning at 10 o'clock, will be presided over by Col. Thomas Wentworth Higginson, one of the Vice President and founders of the Association, who will make the introductory address. By request of the Directors, the President, William J. Potter, will then give a written address entitled: "The Free Religious Association—its Twenty-six Years and their Meaning." Dr. Francis Ellingwood Abbot will follow, on "The Scientific Method in the Study of Religion," Mrs. Anna Garlin Spencer, of Providence, R. I., on "The Free Religious Association as the expounder of the Natural History of Religion," and Jenkin Lloyd Jones, of Chicago, on "Religious Progress." Other speakers have been invited and will be announced later.

THE AFTERNOON SESSION will begin at 2:30 o'clock, and will be devoted to the subject, "Unity in Religion." Minot J. Savage, of Boston, will open the subject, followed by Dr. Edward McGlynn of New York, Mangasar Mangasarian of Chicago, Rabbi Hirsch of Chicago, Mrs. Ednah D. Cheney of Boston, and others yet to be announced.

THE FESTIVAL, with supper, speeches, music, and social opportunities, will be held in one of the large hotels of Chicago, or at the Union League Club (the place to be definitely announced in the Chicago daily press). Col. T. W. Higginson will preside and welcome the guests, and Mrs. Ednah D. Cheney, M. J. Savage, Francis E. Abbot, Mrs. Anna Garlin Spencer, William J.

Potter, Paul R. Frothingham, Mangasar Mangasarian, Jenkin Lloyd Jones, Dr. McGlynn, and others are expected to speak. Reception from 6 to 7 o'clock. Supper at 7 o'clock. Tickets for the supper to be procured at the convention, and of Secretary D. G. Crandon.

WORLD'S CONGRESS OF EVOLUTIONISTS.

PROGRAM.

First Day.

WEDNESDAY, SEPTEMBER 27, 1893.

Morning Session.—CONSTRUCTIVE EVOLUTION: Progress of the doctrine in forty years. Its present scientific and popular status. Its upbuilding and beneficent character.

Afternoon Session.—BIOLOGY, as related to Evolution. Darwinism, natural and sexual selection. "Survival of the fittest." Origin of variations. Heredity. Use and disuse of functions.

Evening Session.—THE HEROES OF EVOLUTION: Darwin, Spencer, Wallace, Haeckel, Gray, Youmans, etc.

Second Day.

THURSDAY SEPTEMBER 28, 1893.

Morning Session.—PSYCHOLOGY, as related to Evolution. The nature of knowledge. The doctrine of relativity. Sense-perception. The evolution of mind.

Afternoon Session.—SOCIOLOGY: The science of social growth. Man's relation to the earth and to his fellow-men. Evolution's promise for the settlement of social problems. The true conservatism of Evolution.

Evening Session.—ECONOMICS, as related to Evolution. The historical and evolutionary method as applied to political economy. Larger economic aspects of the question.

Third Day.

FRIDAY, SEPTEMBER 29, 1893.

Morning Session.—PHILOSOPHY, as affected by Evolution. The scientific method in philosophy. Spencer's Unknowable. The philosophy of history.

Afternoon Session.—ETHICS: The morals of Evolution. Growth of the moral sense. Its relation to prior physical and biological conditions. Harmony of intuitive and experiential theories.

Evening Session.—RELIGION: How it is affected by the doctrine of Evolution. Spiritual implications in all progress. Materialistic speculations untenable. The immanent and transcendent Power that makes for Beauty, Order and Righteousness.



in the matter of washing, will lead you to use Pearline. Look about you, and see the work of your friends who use it. Isn't the work easier? Isn't it better done? Can't you see that it must be easier and better without all that rubbing that tires out women and wears out clothes? Gumption is the seeing why and the knowing how. You can't know how to wash with the least work and the most saving, unless you use Pearline.

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